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The TAHRIK-I-Jadid

Editor :
NASEEM SAIFI

IHSAN 1355 H.S.
JUNE 1976 C.E.

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A Historical Photograph

Hazrat Khalifatul Masih II, in Bombay, on his way to U.K. in 1924, with his entourage and the members of the Ahmadiyya Jamaat in Bombay.

ایک تاریخی یادگار

سیدنا حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ جب 1924ء میں انگلستان تشریف لے گئے تو بمبئی میں حضور کی یہ گروپ تصویر لی گئی

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

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Editor

NASEEM SAIFI

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THE

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

What's Hypocricy

YOU should remember that the hypocrite is not only that person who does not keep his word or talks of sincerity but has disbelief in his heart, even that person is a hypocrite who has a dual nature, though he may have no control over it. The Companions of the Holy Prophet, may God be pleased with all of them, feared this thing very much. Once Hazrat Abu Huraira, may God be pleased with him, was found crying. Hazrat Abu Bakr, may God be pleased him, asked him what the matter was. Hazrat Abu Huraira said that he could find some signs of hypocricy in himself. "When I am in the company of the Holy Prophet, peace and blessings of Allah be upon him, my heart is very soft and kind and I find that its condition is very much different but when I go away from him, the condition changes" said Abu Huraira. Hazrat Abu Bakr, may God be pleased with him, said, "The same thing happens to me also."

Then the two of them went to the

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Holy Prophet, peace and blessings of Allah be upon him, and related to him what they had been talking about. The Holy Prophet said, "You are not hypocrites. Both these conditions have to happen quite naturally. If your condition stays the same as it is when you are with me, the angels would come and shake hands with you."

Behold, how the Companions of the Holy Prophet feared hypocricy and dual nature. When a man talks with great boldness, he becomes a hypocrite. If somebody hears others talk in a way that they hurl insults on religion, and he does not leave that company, he is a hypocrite. If one is not jealous of the honour of religion as a believer should be, and he does not show steadfastness, he is a hypocrite. Unless a man remembers God all the time, he would not be free from hypocricy—and you can achieve this state of mind through prayers alone. You should always pray to God that He may save you from it. He who gets himself initiated into this community and yet continues in his dual nature, keeps himself away from the community.

(Malfoozat Vol VIII p. 174)

Poem on the occasion of Huzur's giving a garden-party for the foreign delegates of Jalsa 1975 (83rd Jalsa.)

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A horse with wings had Suleiman
Our horse is strong iman,
Our wings are purity,
Sabr, love, and certainty.

Emperors had slaves and men,
Our slave is our pen,
Our men are our deeds,
Which establish holy needs.

Worldly kings have worldly power
Our power is the tower
Of obedience to Allah
Following His Sharia.

Lovers of the arts have beauty,
Our beauty is the duty
To show every human heart
What to stop and where to start.

So that mankind truly goes
On the way which God's love shows,
It's the path of Mustafa,
Mohammad Rasulullah.

Hadayatullah Hubsch

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Let no Temptations Mislead You

ON Friday the 30th April, 1976, Hazrat Khalifatul Masih III, in his Friday Sermon, stated that all those who had been initiated into the Jamaat at the hand of the Khilafat firmly believe that the prophecy of the Holy Prophet, peace and blessings of Allah be upon him, in respect of the advent of the Promised Mahdi in order to make Islam dominant in the world has been fulfilled in the person of the Founder of the Ahmadiyya Jamaat and Allah the Almighty has favoured us with acceptance of that Mahdi. Our acceptance of the Founder of the Ahmadiyya Jamaat is a proof of our love—rather very deep love—of the Holy Prophet, peace and blessings of Allah be upon him, and it is due to this love that we have accepted a servant and a beloved spiritual son of his. It is an undeniable fact that all this is due to our love for the Holy Prophet and anyone who, because of his greed for the worldly possessions, leaves the Holy Prophet and becomes an apostate, has nothing to do with our Jamaat. nor can he continue to be a member of the Jamaat.

Huzur further said : "If someone who calls himself an Ahmadi is overpowered by greed for the worldly gains and declares himself a non-Muslim in order to get a seat of the Assembly reserved for the non-Muslims and thus denounces his relationship with the Holy Prophet, peace and blessings of Allah be on him, and turns away from the Holy Quran—such a person cuts himself off from the Jamaat which has initiated itself at the hands of the Khalifa and has no connection with us. Our Jamaat is based on the tenets of Islam and we are linked with the Holy Prophet Mohammad, peace and blessings of Allah be upon him, and this is undoubtedly the greatest achievement and a miracle of the Founder of the Ahmadiyya Jamaat that he has established a Jamaat which is full of love for Islam, the Holy Quran and Holy Prophet, peace and blessings of Allah be upon him. The aim of the Jamaat is to bring the whole of mankind under the banner of the Holy Prophet and to make it one Ummat. That is why one of the ten conditions of Baiat laid down by the Promised Messiah, peace be on him, is that the one who is being initiated will sacrifice all that he possesses, if the need arises, for the sake of Islam. All the conditions of Baiat are such that no Ahmadi can violate any of them and whoever does that, has not been considered as a member of the Jamaat."

In the end, Huzur exhorted all the members of the Jamaat — the young or old, men or women—to remember that the pledge that they had made through the Promised Messiah, peace be on him, to remain loyal to Islam and to the Holy Prophet, peace and blessings of Allah be upon him, must be maintained in all the circumstances and they must not spare any sacrifice that may be required for this purpose. He prayed to God that all the members of the Jamaat may be enabled to safeguard against all sorts of temptations and Satanic ideas and they may continue making all the necessary sacrifices for the

onward march of Islam. Amen

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Trust in God

On Friday the 7th of May Hazrat Khalifatul Masih III commented on the verse 37 of Sura Ash-Shura. He said, "Whatever man has been given in this world is meant for this world and life on this earth and it has no more significance than the transitory things that come and pass away. But when these things undergo a spiritual change and when the talents are used for the services of God and thus heavenly blessings are joined with them then the whole situation changes. These very things that are otherwise worldly, carry their owner to the high heavens and make his life most beautiful and full of blessings. When faith takes hold of our intellect and hearts and our practical life is also shaped the same way, then everything we do—our eating and drinking and every other act of our life—becomes a part and parcel of our life of the next world. But one thing that is most essential and must never be forgotton is that we must place all our trust in God which in other words means that we must never feel proud of our talents and having done all that lies in our power, we should leave the results in the hands of God and whatever we can achieve we should be sure that it comes from Him and through His Grace alone. When somebody reaches that stage of certainty, his faith becomes immune to darkness; it becomes all light. His life is altogether changed and he becomes the recipient of the love of Cod.

What's a Mosque

On the 14th of May, Hazrat Khalifatul Masih III, told the Jamaat in his Friday Sermon that 'God has enabled the members of the Jamaat to make sacrifices of such a high standard that just a thought of it fills the heart with His praises. The Jamaat is so full of love for Allah and so appreciative of the blessings that God is showering on them that their sacrifices are always on the increase.

He was talking about the Budget of the last year. He said, "Though the officials concerned with the Income were worried to see that the full amount of subscriptions had not come in, I did not entertain any worry at all. I know the Jamaat quite well and I also know the spirit of sacrifice that surges in their hearts. The result is that the income this year is 20 percent more than the income of the last year. There are no circumstances, however adverse they might be, that can deter the members of the Jamaat from paying their share of the contribution. The sacrifices that the Jamaat is making are definitely acceptable to God, for, we could observe that the blessings of God are raining on the Jamaat like a heavy shower which is a positive proof of the fact that God is pleased with what the Jamaat is offering. Huzur told the Jamaat "the progress that we are making in Pakistan and in foreign countries as well, is conspicuously visible; quite a number of new mosques are springing up. The mosque at Gottenberg is almost completed and we hope to build another in Norway within the span of next two years. The mosques it must be understood are not distinguished

by the domes and the minarets ; they are distinguished by the spirit of worship which is the real objective of putting up these buildings. The Mosque which was built by the Holy Prophet, peace and blessings of Allah be upon him, at Madina did not have any minerets or domes but still there is no other mosque in the world that could match its sanctity."

Huzur also told the Jamaat that there were more people now than ever before who were seeking after the truth and they anxiously want to know what the message of Ahmadiyyat is ; a large number of people are joining the fold.

Before closing, Huzur remarked that though the people are calling the Jamaat names and accusing it of various things but at the same time God is also showering more of His blessings. It is therefore our duty that the path which He has made us tread—and that path is the path of the victory of Islam—we continue moving on it with ever increasing speed. We should always remain alert and never let the suspicion of the hypocrites mislead us. It is only by doing so that we can hope to see the day when everybody will bear the witness of the truth of the Holy Prophet, peace and blessings of Allah be upon him, and when the flag of Islam will fly on the top of every house and mankind will enjoy peace and prosperity.

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Real Success

On Friday the 21st of May, Hazrat Khalifatul Masih III, told the Jamaat how real and true success could be achieved. He was commenting on the verse 36 of Sura Al-Maida. He also told the Jamaat who the three enemies were who could stand in the way of real and true success and advised them to keep away from these enemies.

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Huzur said, "Everybody in this world wishes to be successful but neither every body achieves success nor everybody knows the ways and means of doing so. There are a lot of people in this world who want to be successful through dishonesty, lies and un-lawful earnings but ultimately they are bound to meet failure. That shows that man quite often, goes astray on the path to success and he is led to failure. There are many examples of such failures and all of them go to prove that man cannot find out the ways of success by himself ; he stands in need of heavenly guidance.

Huzur further said, "The Holy Quran teaches us ways and means, which if followed, would lead us to real and true success. The verse which I recited at the very start of my Khutba contains that kind of guidance. And that guidance is that you should shun all such things as bring down the wrath of God and adopt what attracts His pleasure. This can be done by seeking after the ways of His nearness and by making Him our shield and taking shelter in Him alone. This would bring us the success that nobody can even imagine. Further commenting upon the verse of the Holy Quran, Huzur remarked that three things had been mentioned in it. Taking the word *Wasila* in *Wabtaghoo ilaihi Wasila* he said that *Wasila* actually meant, knowledge, worship and the high morals taught by shariat. That actually means that nearness of God could be obtained by having knowledge about Him, by offering our acts of worship to Him and by following the dictates of Shariat. When

someone does all these three things, Allah, the Almighty, becomes his shield and takes him under His own protection and mak s real and true success his destiny.

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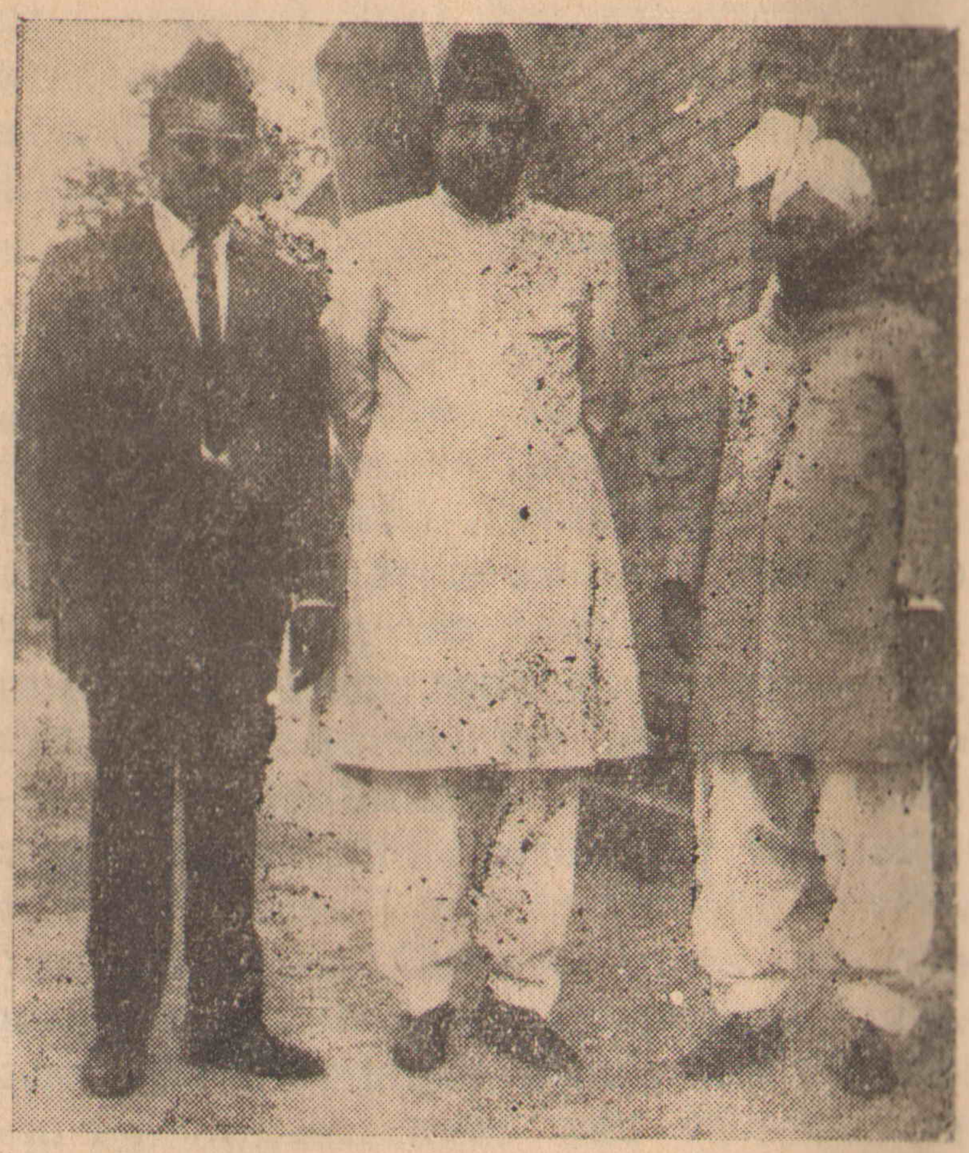
The three enemies that try to stop a man from getting nearer to God are : one, the open enemy who plays all the machinations to keep the man away from God, Two, the internal enemy and that means the Satan who creates suspicion in the mind of the man and by doing so keeps him away from all the good things and Three, the inherent weakness of the man himself. All these three enemies continue doing all that lies in their power to remove the man away from God —and therefore away from real and true success. God therefore says *Jahidoo fi Sabilillah* i.e. you should struggle all you can in His way and that is what will keep you secure against these devastating enemies. It is a fight put up against the enemies that carries a man on to the path of success and puts him under the care and protection of God. That also is how a man begins to manifest the attributes of God in his own limited sphere.



Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala / Vakilut Tabshir is seen in the middle. On his right is Maulvi Abdul Wahab Adam, now Amir and Missionary in charge of the Ahmadiyya Mission, Ghana, West Africa.

محترم صاحبزادہ مرزا مبارک احمد صاحب
وکیل اعلی - وکیل التبشیر درمیان میں
کھڑے ہیں - آپکے دائیں جانب مکرم
مولوی عبدالوھاب صاحب آدم اسوقت غانا
میں احمدیہ جماعت کے امیر اور مبلغ
انچارج ہیں -

TAHRIK-I-JADID

MONTHLY

This is no exaggeration to say that the Tahrik-i-Jadid (monthly) is a magazine of its own type. It provides you the material which you cannot get from anywhere, in English language.

Your suggestions are always welcome. Write to the Managing Editor,

Tahrik-i-Jadid, monthly, Rabwah, Pakistan.

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Notes & Comments

The Holy Quran

Commenting upon a verse of the Holy Quran (Suratush Shuaraa) Hazrat Muslih Mauood, may God be pleased with him, says in his Tafsir-i-Kabir :

"The Mercy and the Blessings of Allah, the Almighty, are so extensive that if one begins to think over them, one would find that every moment that he passes, and every moment that is yet coming to become a part of his life, is full of limitless Grace and brings with itself limitless Blessings of God. If one continues thinking and goes deeper in it he will realise that the whole of the world is subservient to him and is rendering him one or the other service and he is partaking of the Blessings of God, day and night. Every time that he stretches his hand, and every time that he winks his eyes, every voice or sound that he hears, every spittal that he devours, is a result of the Grace of Allah, the Almighty ; he himself—and on his own—could never do any of these things. Had it been that the Doctors had to be giving him Hydro Chloric Acid to maintain his digestive powers he would have died within few days, but Allah has established such a mechanical system in his body that as soon as any food goes into it, it goes through various changes and becomes a part of the blood, and the blood takes this food to the heart from where it goes to the lungs for purification. The purified blood, then, goes from the lungs to the left portion of the heart and again goes out through a big vein and gets divided into two parts, one going to the head and the other to the part lower than the heart. That is how every part of the body gets its own share of the blood that it requires—that is how the food reaches every part of the body. The part of the brain which activates intelligence and understanding takes its own share and makes the other parts of the body work. Likewise the eye, the ear, the nose, the tongue and other parts of the body receive their portion of the food. What a grand system for the maintenance of life that God has established in the body.

"The people look at the factories, and they are wonderstruck—they look at the mills and they are surprised as to how these mills grind the wheat into flour. But they never pause to think that there is a much bigger machinery that God has set up in the human body which is grinding, purifying and generating power. Just as there are mills which grind the wheat in such a way that the powdered flour (*maida*) is separated from the ordinary flour, so also the machinery in the human body produces purified blood, gives strength to the intellectual capacity, advances the hearing power, makes the sight better and pulls up the power of speech. In short there is a wonderful mechanism that is continuously working in the human body all the 24 hours of the day and there are scores of things that are produced by this machinery strengthening various parts of the body. Allah has established so many departments in the very brain like the departments of the worldly

Governments, but man does not realise the graciouness of God ; he only passes by every thing like a blind person and his heart remains devoid of the love of his Creator.

Hadis

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IT is reported by Hazrat Ayesha, may God be pleased with her, that the Holy Prophet, peace and blessings of Allah be upon him said,

"When a woman spends something (to help the poor) from the belongings of her husband and her intention is not to misuse that money she will be rewarded by GOD and likewise the same reward will be given to the husband also. The husband will get the reward because it was he who earned that money, and the wife will get the reward because she put it to a good use. The keeper of the money will be rewarded. Nobody's reward will be less than the reward of the other."

This Hadis shows that whereas it is a good deed to earn the livelihood through good means, the spending of it in the right way is also a good deed. There is a lesson in it for all those who either do not earn nicely, or who are extravagant and waste their money by spending it wrongly. May God keep all of us on the right path of earning nicely and spending nicely and then win His pleasure. Amen

The Sanctity of Friday

The Holy Quran says :

"O you who are believers, when you are called for the Friday Prayer, you should hasten for the remembrance of Allah, and you should put off your trade (whatever business you are following) ; it is better for you, if you really know."

And the Holy Prophet, peace and blessings of Allah be upon him is reported to have said, "The best of the days is Friday, you should therefore pray much for me on that day and this prayer of yours *Darud or Salat –Allahumma Salli*) is presented to me."

He is also reported to have said,

"The best day on which the sun rises is Friday : Adam was created on Friday and he was taken to the Paradise on the same day and he was also taken out of Paradise on that very day." (This also shows that the Adam's being sent away from the paradise was a blessing in disguise. All the progress that man has been able to make is due to the struggle that he has been able to put up. And when Adam was being sent out of the Paradise he was told to go and toil for his livelihood).

The Promised Messiah, peace be on him, says, "Let everybody keep it in mind that Allah the Almighty has fixed some of the days in Islam, which are days of great joy and Allah has placed great blessings in them. One of these days is Friday. It is a very blessed day. It is said that Adam was created on Friday and it was on this very day that he was pardoned. There are many other blessings and benefits connected with this day as mentioned in the books of Hadis."

It should also be noted that the Holy Prophet, peace and blessings of Allah be upon him, has laid great stress on taking bath on Fridays. Hazrat Abdullah reports. "I heard the Holy Prophet say, when-

ever anyone of you intends to go for Friday Prayer, he should take bath." The Holy Prophet, peace and blessings of Allah be upon him, himself was very particular about taking bath on Fridays.

As for going to the Mosque on Fridays, the Holy Prophet is reported to have said, "He who takes bath on Friday and goes to the Mosque for Prayer, it is as if he has offered a camel for sacrificial slaughter, and he who comes after (i e. a little later than the first one) as if he has offered the sacrifice of a cow, the one coming after him is like the person who offers a goat and the one who follows him, as if he has sacrificed a hen and the one after him, as if he has sacrificed an egg. When the Imam enters the Mosque, the angles gather there for the remembrance of Allah."

It is also reported that the Holy Prophet said, "When the Imam starts his sermon, the angels stop writing the names of those who come to the mosque after that."

What has been said above, shows the importance of the Friday as a day, and also the importance of the Friday Prayer. It also shows what is expected of us on Fridays and what we should hope through the grace and mercy of Allah if we follow the injunctions in connection with the Friday Prayer.

The Hadis and the writings of the Promised Messiah, peace be on him, quoted above, were collected and arranged by Maulvi Sajjad Ahmad Khalid, our Missionary at Sheikhupura.

Something about the Mosque

1. You should realise that mosque is not a place where indecent words should be uttered or where disorderly attitudes should be adopted. The basis of mosque is righteousness and fear of God. You should therefore make it a source of spreading peace and true happiness.

2. You should turn your thoughts towards God and ponder over the act of worship that you have to offer to your Creator.

3. You should recite the following prayers on entering the mosque (putting in the right foot first):

"Bismilla hissalato wassalamo alaa Rasulillah Allahum maghfirli Zonoobi Waftah li Abwaba Rahmatika."

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4. If you have to wait for the congregational prayer, you should spend this time in *Tasbiho Tahmid* (praising God by saying *Subhanallahi wa bi hamdihi Subhanallahil Azim*) and in asking for forgiveness for your shortcomings and sins. The Holy Prophet peace and blessings of Allah be upon him, is reported to have said that he who waits for the congregational prayer, gets the reward as if he was busy in praying.

5. Put your right foot in the mosque, first. Do not spit in the mosque, nor make the mosque dirty in any other way. Try all you can to keep it clean.

6. You can have rest in the mosque, and if the need be, you can spend the night there.

7. Do not carry any weapon to the mosque which may cause anxiety for the people there. If you have to bring a weapon for one reason or the other, keep it one side, so that every body feels secure.

8. You can talk about religious matters and about the welfare of the

people. You can even recite nice poems, there.

9. Gossipping in the mosque is very undesirable. Do not talk about trade or money business.

10. Talking at the top of your voice is also not good. Let your talks be in gentle words and in low tones.

11. Do not pass in front of the one who is praying. That actually means, you should not pass from very near him ; of course, you can pass a little away from the place he is going to prostrate. That much space must be allowed to the one who is praying. Passing from very near him is nothing less than disturbing him—and that is not good.

12. You should sit at such a place that no space is left between you and the others who are already there in the mosque. There should be no vacant spaces in the mosque.

13. If the congregational prayer is going on, do not run to join.

14. Before going to the mosque, you should not eat anything that gives bad smell.

15. Only such things as have been lost in the mosque can be announced. No announcements should be made about the things that are lost elsewhere.

16. Do not bring very small babies with you ; they will make the place dirty.

17. When you go out of the mosque, you should put your left foot out, first, and recite the following prayer :

Bismilla hissalato wassalamo alaa Rasulillahi Allahummaghfirli Zonoobi Waftahli Abwaba Fazlika.

Fazl-i-Omar Dars-ul-Quran Class for Lajna

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The Fazl-i-Omar Darsul Quran class for Lajna is scheduled to start on the 8th of July and will continue till 29th of July. The venue of the class will be, as usual, the Masjid Mubarak, Rabwah. The participants are required to reach Rabwah not later than the evening of the 7th of July. The minimum standard for participation in this class is that the candidate must have passed the Middle class.

The Syllabus that has been announced by the President of the Lajna Imaillah is as follows :

The Holy Quran :

Sura A'araf to Sura Tauba.

Hadis :

One hundred selected Hadis.

Literature :

100 pages of Izalai Auham Part I.

Arabic :

Twenty new lessons (further to what has been taught in the previous years).

Speeches :

Thirteen Speeches on different subjects will be delivered by the scholars of the Jamaat.

History of Ahmadiyyat :

From 1909 to 1914 C E.

The President of the Lajna wishes the particulars of the participants to be supplied to her as early as possible. These particulars should include the name of the participans, the name of the father, standard of education, number of years that the participant has attended this class and with what results.

Every participant is expected to bring with her a plate, a tea cup, a tumbler, a spoon and the bedding sheets and covering cloths etc).

The elderly women participants should not be accompanied by their children.

An outline of Early Islamic History

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By N. R. A. G SOOFI

CHAPTER X

Medina Faces Threat of Invasion

But Medina was again in great danger. A few days after the battle of Badr, Salim and Ghatfan tribes raised a big army at Qarqaratul-Kadar. It was to invade Medina. The Prophet set out with a party of his companions. When he reached the plain of Al-Kadar, the enemy had dispersed.

Some two months later Abu Sufian entered the Medina valley with two hundred armed Qureish. At night he met Salam bin Mushkam, the chief of Banu Nadhir, the Jewish tribe. He requested their help against the Prophet. The Jewish chief agreed. Next day Abu Sufian's party raided valley Ariz. He burnt down some date-trees and a few huts. He killed two men and then retired He was chased by the Prophet but he made off in haste leaving behind many bags of barley porridge.

During this year, another great event took place. It was the marriage of Fatima, the daughter of the Prophet. He loved her dearly. Ali applied for her hand at the instance of Abu Bakr and Omar. It was granted. The marriage ceremony was a simple affair. Lady Fatima's dower was made up of a few things—a head cover, a leather cushion, a bag and a grinding stone. The Prophet prayed for the couple thus :

"O Lord, bless them between themselves, bless them in their relations with others and bless them in their generations."

Jews on War

The Jews now were working hand in glove with the Qureish. The Banu Nadhir had already promised them help. Now Banu Qainqa also started making trouble. In fact, they were very much alarmed at the growing power of the Prophet. The victory of Badr had made them bitter. The Prophet, however, treated them as People of the Book. He invited them to accept the new faith, proposing to them a get-together for a free exchange of views on the subject. They were full of scorn. They told him that the victory of Badr had turned his head. "You had to fight Qureish there. If you have to fight us, you would know." The Prophet remained calm. He also advised Muslims to remain calm. But the Jewish leaders did not want peace. They made trouble every time. Once a party of them insulted a Muslim woman. She cried for help. A Muslim rushed to protect her. A fight ensued. One Jew and one Muslim were killed. Soon there was a big riot, The Prophet hastened to the place. He advised peace and patience. But, as later events showed, the Qainqa were on the war path. Mutual relations got strained and both parties were soon up in arms. After fifteen days the Jews sued for peace. They offered their properties to Muslims. Only they begged that their lives be spared. The prophet agreed. The Banu Qainqa

then departed for Syria.

Rukkiya, a daugher of the Prophet, died this year. She had been married to Uthman. The Prophet gave away in marriage to Uthman his other daughter, Ummi-Kalsoom.

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Again Banu Ghatfan raised an army to attack Medina. Before the enemy could march, the Prophet dashed to meet them. They again dispersed.

A trade caravan of the Qureish was on its way through Najaf. Zaid bin Harith attacked it with a small party of Muslims. Abu Sufian and Safvan, two Qureish chiefs, were leading the caravan. They were so frightened that they made off at once leaving everything behind.

Now the third year of Hijra had begun. God blessed Fatima and Ali with a son. He was named Hasan. The Prophet loved him greatly. He once said, "This child of mine is a great leader. Allah will make him one day the means of peace between two parties of Muslims."

Meccans March on Medina

During the month of Ramazan, the Qureish marched on Medina with an army of three thousand, with Abu Sufian as their commander. They had two hundred mounts and seven hundred men under arms. This army camped near Mount Uhud. The Prophet met the enemy with a foree of 700 men. He had only two mounts and one hundred men under arms. Abdullah bin Ubayy bin Salul deserted along with his men. The Prophet camped at the foot of the hill. He put a party of fifty under Abdullah bin Jabar to guard the pass. He told them not to leave their posts until ordered. The two armies came to blows. There was a great battle. Muslims fought without fear. They spread death all around. The Qureish were defeated. The field was soon clear of the enemy.

A Bloody Battle

Muslims started collecting the dead and the wounded and the spoils of war. The men on guard duty at the pass left their posts to join them. Khalid bin Walid, a Qureish general, saw from far that the pass was unguarded. He collected his men and advancing from the pass made a surprise attack on Muslims. Some one at the same time shouted that the enemy had also come up from behind. Muslims were caught unawares. There was confusion and Hamza fell fighting in the fray. Even the Prophet was seriously wounded. Many Muslims were killed. Only a few men remained around the Prophet. Seeing this the Qureish charged. The handful of Muslims guarding the Prophet fought them with mad courage. It was said at this stage that the Prophet had been slain. Some Muslims gave up heart, others stood fast. A bitter fight raged for a time. The Prophet stood firm in the thick of the battle, He had with him Abu Bakr, Ali, Omar, Talha, Saad bin Abi Wiqas, Zubair, Abu Ubaida bin al-Jarrah, Abdul Dujana and Zaid bin Sakan. They shielded him against all attacks. They intercepted arrows aimed at the Prophet. They received sword-cuts. But they did not budge. Talha lost his hand ; the arrows fell so thick and fast on him. They were aimed at the Prophet's face. A woman, Umm-i-Amara, stood guard with a drawn sword. The Prophet moved with his party to anotner pass. Khalid made to attack it. He was repulsed by Umar. There were Fatima, Aisha, and Umm-i-Salma to attend the wounded.

Since it was rumoured that the

Prophet had died of enemy arrows, Abu Sufiyan could not contain his joy. Climbing a cliff he called out, "Where is Mohammad"? Musl ms wanted to reply but the Holv Prophet forbade them. Abu Sufiyan felt greatly encouraged. He next asked if Abu Bakr was alive? Again the Muslims were forbidden to answer. He next asked if Omar was there. Since there was no reply again, he felt certain that the Prophet, Abu-Bakr and Omar were all dead. Triumphantly he shouted "glory to Hubbal". Hubbal was the chief Mecc.n idol. The Holy Prophet could not stand this insult to Allah. Turning to his comrades he said "why are you silent now? Say Allah, The Al-mighty, the Glorious". The Muslims accordingly thundered back "Allah the Mighty, the Glorious".

It was highly critical moment. Muslim force had been severely mauled and scattered. The Meccans were in high spirits. They could be provoked to fresh assault. But the Holy Prophet could not care less ; he was the Prophet of Allah and could not put up with an insult to Him. Before withdrawing, Abu Sufian said, "We promise to give you battle next year in Badr." The Prophet accepted the challenge.

The Qureish had mutilated the dead bodies of Muslims. Hinda, the wife of Abu Sufian, had disfigured Hamza. The Prophet was deeply grieved at this. Some seventy Muslims lay dead. They were all buried on the spot. There was not enough cloth to cover their bodies.

When the Prophet went to Medina, he was received with great joy. He had been believed to have been slain. Muslims were happy to know he was alive. An old Ansari lady had started for the battle-field when she heard of his death. On the way she was told that her father had been killed. She asked, "How is the Prophet ? " Then someone told that her husband had been slain. She only wanted to know if the Prophet was safe. Next she was informed that her son had fallen in the battle. All she said was, "How is the Prophet," When she saw the Prophet she exclaimed : All misfortunes are nothing if you are safe."

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When the Qureish were half way to Mecca, they felt they had made a grave mistake. They thought they should have finished Medina for good. They decided to turn back. The Prophet came to know of this and prepared to meet them. He gathered his men and set forth. This army camped at Hamra-al-Asad.

Maabadan, an Arab chief, met the Prophet there. He was on his way to Mecca. Next day he found the Qureish at Rauha. They were ready to march on Medina. He warned Abu Sufian against this. He said he had seen Mohammad and his men. He assured him that he had never seen a more determined force. Abu Sufian at once decided to march back home.

The battle of Uhud taught Muslims a bitter lesson. If they had not left the pass, complete victory would have been theirs.

CHAPTER XI

Wine Forbidden, Women Honoured

It was soon after the battle that the Prophet received a revelation in favour of women. God commanded Muslims to give a share to their women-folk in the property of their parents, their husbands, their brothers and sons. Women had no share in property anywhere at the time.

The same year Muslims were forbidden to drink wine. When this order was received, a man went round

the city proclaiming the prohibition. Abu Talha Ansari sat drinking with a few friends. When they heard the cry of the man, they first wanted to make sure. One of the party said, "Break the jars first and then make sure." They did so at once; that wine flowed like water in the lanes of Medina.

Enemy Uses Foul Methods

Muslims were in great danger at this ime. The outcome of the battle of Uhud had turned many more tribes against them. Most of them made ready to attack Medina. The Prophet was very watchful. He met danger half way whenever he heard a tribe was preparing to march on Medina. The tribes decided to use foul methods to finish the Musiims. The Banu Qara came with a request to the Prophet to send some Muslims with them to teach Islam. The Banu Adl made a similar request. The Prophet sent a party of Muslims with the Qara tribesmen and another party with the Banu Adl. Both parties were treacherously killed by these tribes. Only two men escaped. It was later known that they were slain in a most cruel manner. But they remained steadfast till the end. They accepted death with good cheer. One Fahira, a servant of Abu Bakr, died with these words on his lips: By Allah, my wish is granted." His slayer was amazed. He became a Muslim later. Another Muslim named Zaid was put to death in Mecca. He had been sold to the Qureish. Before he was murdered Abu Sufian asked him, "Would you not wish that Mohammad was here in your place?" Zaid said, 'By God, I would not wish the Prophet even as little harm as a scratch on his foot by a thistle." Abu Sufian exclaimed, "By God, I have never seen any one loving anybody more than Mohammad's men love Mohammad."

The Prophet was deeply grieved when he learnt of these terrible events. He prayed long, begging of God His mercy and help.

Jews prepare to Fight

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Some elements of the Jewish community again started giving trouble. Banu Nadhir made a plot to kill the Prophet. They invited him to their place with thirty men. They said they would have the same number of their own men there. They wanted to know the truth. They said, they would accept Islam if it was the truth. Actually, they had no such wish. They wanted to have the Prophet at their place to kill him. The plot became known to Muslims through a Jewish lady. The Prophet asked the Jews to make a new treaty. They refused. There was open fightihg. The Jews lost and sued for peace. They agreed to leave Medina and went away to Khaibar.

The Qureish army did not turn up at Badr as promised. But the Prophet kept his word. He went with a small force and came back after camping out for a week.

In the fourth year of Hijra, another son was born to Fatima and Ali. He was named Husain. The Prophet was very fond of him. The same year Ali's mother Fatima bin Asad died. This good lady had brought up the Prophet like her own child. He was deeply grieved at her death. When her body was laid down in the grave, he prayed, "May God reward thee for being a mother to me. Thou wert a good mother indeed."

In the fifth year of Hijra, some tribes made trouble in Daumatul Jandal. They were busy in loot.

They were a public danger. The Prophet set out with a thousand companions. He reached there after fifteen days, long journey. He found the miscreants had fled. There was peace there after that.

A famine raged in Mecca the same year. The Prophet sent to help their poor. Abu Sufian visited the Prophet in Medina. He requested him to pray that the famine might be lifted.

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The Prophet gave away in marrige to Zaid bin Harith, a freed slave, his own cousin Zainab,

Muslim women were orderd to cover their faces.

Jews and Muslims

The same year another army made ready to attack Medina. Banu Khaza and the Muslims joined battle at Marisi. First the Prophet invited them to peace. They answered back with an arrow. A general attack was ordered. Muslims surrounded the enemy force. When the Banu Khaza found their retreat cut off, they sued for peace. One Muslim was killed. Ten men of the enemy fell in the battlefield.

All Tribes Attack

The Jews who had left Medina were now free to make trouble. They visited the Qureish and several other tribes. Soon they had them on their side. It was agreed to mount an all-tribes attack on Muslims. A force twenty thousand strong took to the field with Abu Sufian as their commander. When the news reached Medina, the Prophet decided to dig a ditch to make the city safe. The Prophet and his companions worked hard for many days together.

During this period many went without food. The Prophet missed his meals for days. One day Jabir bin Abdullah saw the Prophet in a very weak condition. He went home and asked his wife if she had any foodstuff. She said that she had a goat and some barley. The goat was killed. She told Jabir to bring to meals the Prophet and a few friends. Jabir spoke to the Prophet aside. He invited him to dinner at his house, with a party of friends to share. The Prophet asked how much food he had. Jabir told him the position. The Prophet said. "That is a lot." Turning round he called out. "O Ansar. O Muhajirs, come, Jabir has asked us to meals." One thousand starving companions followed him. The Prophet asked Jabir to hurry home and tell his wife not to bake bread until he was there nor to remove the meat-pot from the fire. When the Prophet reached Jabir's house. he blessed the pot and the dough. Then Jabir's wife started baking bread with another woman to help. The Prophet started serving out meals. Jabir said. "I swear by God who holds my life in His hands, all the people were satisfied while my wife was still baking bread and the meat-pot was still on the fire."

Medina under attack

The enemy attack on Medina was heavy. Muslims were without means. They had no rations. The Banu Qureiza had also joined the enemy. But the Muslims fought back bravely. Many times the enemy tried to cross the ditch but failed. The fight went on, growing fierce. Muslims requested the Prophet to pray to God for help. And God did help. They were in great trouble and pain. At

night a dust storm blew out the camfire of the enemy. It was considered a bad omen among the Qureish. Abu Suflan decided to run. So did the others. Some time before dawn the Prophet asked his companions, "Would any of you go and get news about the enemy?" They were very weak because of hunger, cold and fatigue. They heard but did not have the strengh to answer. The Prophet then called Hazifa bin Yaman. He was shivering when he turned up. The Prophet patted his head and asked him to go and find all about the enemy. 'Fear none," said he. Hazifa felt a new courage in him. He went and saw the Qureish preparing to decamp. He reported this back to the Prophet. The Prophet was overjoyed. He said it was all due to God's grace. "They will never dare take to the field against us again."

Saad bin Maaz, the great Ansar leader, was fatally wounded in this battle.

Banu Qureiza, the Jewish tribe, had been secretly in league with the enemy during the battle. They had to defend Medina in terms of the Treaty of Medina signed early. When required to explain their conduct, they prepared to fight and shut themselves up in their forts. After twenty days they agreed to end the war, proposing Saad bin Maaz as the judge. He decided against them. Their fighting men were put to death under Mosaic law. The rest were asked to leave Medina Saad died soon after this. The Prophet was moved to tears at the death of this devoted companion.

This year Hajj (pilgrimage) became obligatory.

(To be continued)

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Managing Editor

Transcript from the BBC Radio,
Christian Magazine Programme—'Quest'

The Holy Prophet's Birth Day
IN LONDON

Digitized by Khilafat Library Rabwah

Broadcast on BBC Radio London on Wednesday 31st March, 1976.
Programme introduced by Michael Meach.

MICHAEL MEACH

Hello and Welcome to Quest. This week, as Christians, we look at London's Islamic Festival and we hear how Mohammad's birthday was celebrated in Putney.....and still with Islam for our second story. Last weekend when many Churches, and commerical interests for that matter were celebrating Mothering Sunday, many Muslims in London were marking Mohammad's birthday. We sent our reporter Owen Spencer Thomas along to the South London Mosque to see how the festivities were going there.

OWEN SPENCER THOMAS

You wouldn't expect to find the scorching dessert sun, a camel market or a camp of Arabic nomads in Gressenhall Road, Putney but for 52 years an Islamic Mosque has stood there One perhaps modest by eastern standards but nevertheless dwarfing a nearby row of terraced houses built in the 1930's. It's London's first mosque an elegant white building with minaret and a Persian inscription over the door, reminding its readers that there is peace within.

Last Sunday over 600 Muslims gathered in the nearby mission hall to celebrate the birthday of the Holy Prophet Mohammad, the founder of the Islamic faith. But who was this great man? Mohammad was born in the year of the 'Elephant', to the westerner that is just some 570 years after the birth of Jesus Christ. He was brought up in Mecca, a city in the Arabian peninsular—modern day Saudi Arabia. It wasn't until he was about 40 that he felt a call to summon his fellow countrymen to worship Allah. His religious ideas conflicted with the vested interests of the local merchants, so he left for the city of Medina. From then on his new religion met with considerable success.

Not only a great religious leader, but also a brilliant statesman, he continued to cast a regretful eye on his birthplace, Mecca. It was only a couple of years before his death, when his support was so great, that he was able to realise his hopes and take Mecca with an army of 10,000. He died at the age of 63 giving the Arabs a binding national unity.

It was this man that last week's meeting honoured. The Imam of the London Mosque welcomed not only

his fellow Muslims but also a large number of guests from other faiths, Christians, Sikhs and Bhuddists. The occasion opened with a recitation from Holy Book, the Quran. Then a series of speeches. The 'concorde' bishop, Hugh Montefoire, reminded the assembly that Muslims, Jews and Christians worshipped the same God. He concluded by saying: 'God bless you all,' and to this there were murmured replies of 'thank you', but no hand clapping because that is against the teaching of the Holy Prophet. The Mayor of Wandsworth added his words of encouragement, saying that he was nearly a Muslim convert if only for the 'curry'. His remark did not invoke quite the same enthusiastic response. The Sikh speaker made a plea for give and take and moderation in all things. But there was less moderation from a young Muslim speaker who hoped for an Islamic Europe by the end of this century. Perhaps the most eloquent and learned speech came from 84 year old Sir Mohammad Zafrulla Khan, the former President of the International Court of Justice, who told the meeting something of the example set by the Prophet.

And so all the goodwill speeches went on, but the significant things were perhaps the warm and welcoming atmosphere that prevailed and the sincere wish of all, whatever their creed, to pay their respect to the great Prophet and statesman.

MICHEAL MEACH

That was Owen Spencer Thomas reporting on the celebration of Mohammad's birthday at the Mosque in Putney.

CELEBRATIONS AT THE LONDON MOSQUE

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This year Muslims and inhabitants of the UK are celebrating tne "World of Islam Festival" to promote the many aspects of the religion of Islam and to remove many misconceptions about the Holy Prophet Mohammad and his religion. Exhibitions, displays and meetings have been planned throughout the country.

Coinciding with the festival, the birth of the Holy Prophet Mohammad was celebrated on Sunday at the London Mosque, Gressenhall road, Southfields, the first mosque to be built in London in 1924 by the Ahmadiyya Movement in Islam.

This movement has been active in the UK now for about 70 years and sent its first missionary to the UK in 1914. The Holy Prophet's Day is celebrated annually all over the world and its purpose is to ensure that society as a whole and Muslims in particular became aware of the facts concerning the life of the Holy Prophet Mohammad.

Nearly 500 people of various faiths participated in this celebration. The Imam of the London Mosque, Mr. B. A. Rafiq, gave a brief history of the life of the Holy Prophet.

CLOSENESS

The first guest speaker was the Rt. Rev. Hugh Montefiore. Bishop of Kingston, who said he was pleased that so many people of differing religions could be brought together under one roof. He also commented on the closeness of the three faiths Christianism, Judaism and Islam.

The Mayor of Wandsworth (Clr. A. Jones) then commented that though he had lived in Wandsworth all his life, this was the first opportunity he had had to visit the London Mosque. He went on to stress that it was important for people to gain a good understanding of other religions in order fully to understand their own.

Mr. Tom Cox MP for Tooting, commented on the rights of parents which the Holy Prophet had taught to Muslims. He said the present generation could do well in following such a lead.

TWO ASPECTS

The Rev. Jack Austin, an English representative of the Jodo Shin Sect of Japanese Buddhism and a development officer of the World Congress of Faiths, explained how two aspects of the Holy Book of Islam, the Quran, had impressed him very much in his youth. These were its simplicity and its decisiveness.

Professor Harmander Singh, an active member of the World Congress of Faiths, said that the Holy Prophet epitomised the Holy Quran.

Lord Cumbermere, a lecturer of Biblical and Religious Studies at the University of London, said he noted that brotherhood of mankind formed an essential of Islam.

MAIN SPEECH

The main speech was delivered by Sir Mohammad Zafrullah Khan a former president of the International Court of Justice at the Hague His speech centred on the following verse from the Holy Quran, which admonishes : "You have in the Messenger of Allah, an excellent exemplar." (33 : 22).

The meeting was chaired by Professor Abdus Salaam, an international Muslim physicist.

All the non-Muslim guests were presented with a copy of the book "The Teachings of Islam" and the guest speakers were presented with a copy of the Holy Quran along with other books on Islam.

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(The Borough News, April 2, 1976.)

Prophet's portrait : Rally against World of Islam Festival

London, May 24 : Hundreds of people demonstrated here yesterday against what they called the "misrepresentation and distortion" of Islam presented by current London Festival of the World of Islam.

Protesters marched peacefully from Hyde Park to the Festival site where they demanded the withdrawal of a portrait of the Prophet Mohammad (peace be upon him) whose image cannot be created or produced according to the Muslim faith, and the banning of dancing, which they said has no part in the Muslim tradition.

The Federation of Islamic Students, which organised the demonstration, said the British Muslim community was "deeply disturbed and angered by such falsification of the true message and practice of Islam".—APP.

(Pakistan Times 25-5-76)

The Significance of the Muslim Prayer

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(Continued from last issue)

Translation from an address by the Promised Messiah

(By Maulvi Sher Ali, B.A.)

Having explained the real significance of the Kalimah, I will draw your attention to prayer, the observance of which has been repeatedly enjoined in the Holy Quran. While the Holy Quran, on the one hand, enjoins prayer, it also says *Wailul Lilmusallinalla lhina hum an salatihim sahun*. "Woe to the sayers of prayer who are unmindful of the real significance of prayer." Prayer is a petition which a man makes to God with fervour and anguish of mind, praying that He may vouchsafe to him His union; for none can be pure unless he is purified by God, and none can attain to union with Him unless He is pleased to grant it. Various sorts of shackles and chains lie round a man's neck, and in spite of his desire to get rid of them he cannot remove them. Although one wishes to become pure, one cannot help falling into sin. God alone can free a man from sin; no other agency has the power to do that. Hence in order to engender pure emotions, God has appointed *salat* or *nimaz*. What is *nimaz*? It is a supplication made to God with fervour and agony that evil thoughts and evil intentions may be dispelled and one may have pure love for God and pure connexion with him and that one may be able to lead on'es life in conformity with His Commandments. The word *salat* (Arabic for prayer) shows that it should not be offered with the tongue only, but must be accompanied by a burning of heart. God does not accept prayer until a man brings on himself a sort of death during his supplication. Few are they who are acquainted with the secret of prayer. I receive hundreds of letters stating that prayers have been offered for such and such a purpose but they were not accepted. Only a lip-prayer unaccompanied by its essential conditions cannot be accepted. One of the essential conditions for the acceptance of prayer is that man's heart should melt before God and that he should ask His grace with patience and steadfastness. There is hope of the acceptance of one's *nimaz* only when it is performed with due observance of all the necessary conditions. *Nimaz* is a prayer of the highest importance, but men do not value it as they ought to. Now-a-days the Mussalmans pay more attention to self invented forms of devotion known as *Wird* and *wazaif*. There are many sects in Islam such as the *Naushahies*, the *Naqshbandies* and others and they all of them, one regrets to see, subscribe to one form or the other of innovation. They are ignorant of the real significance of *nimaz* and speak disparagingly of

the Commandments of God. A seeker after truth has no need to have recourse to such innovations in the presence of *nimaz*. When the Holy Prophet (may peace and blessings of God be upon him) was confronted with difficulties. the only course which he followed was that he engaged in *nimaz* and prayed to God therein. My own experience is that nothing draws one nearer to God than *nimaz*. The various postures in *nimaz* are expressive of the highest degree of humility, lowliness and respectfulness. While in the standing posture or *qiam*, the worshipper stands with folded hands just as a servant stands before his master or king in a respectful attitude. In *ruku*, the worshipper bends low in humility, and this atttitude finds its deepest expression in *sajda*, when the worshipper falls prostrate on the ground, thus assuming an attitude of greatest lowliness. It is highly to be regretted that ignorant men devise forms of devotion of their own and then give them preference over *nimaz*. Until man sees something of the world to which the true *nimaz* takes the worshipper, he is utterly destitute and indigent. But how can anybody have faith in *nimaz* when he has no faith in God? *Nimaz* comprises all that is good.

The five times fixed for prayer are based on true insight. These correspond to the five conditions which come on man. The first condition commences with decline. Before decline comes on, man looks upon himself as independent and powerful, and all his affairs are prosperous; there is no darkness about them. The man thinks himself to be free from want and feels himself perfectly happy and satisfied. Suddenly there comes on him a time which resembles the decline of the sun from the meridian. That is the time of the beginning of trouble. He begins to feel the pangs of privation and hardship. Until then he was not aware that misfortune was about to befall him, it is all of a sudden that he is overtaken by a calamity. His case is like one who, while sitting peacefully at home, has a warrant served on him all of a sudden and is called upon to appear in court to a criminal charge. This is the first stage of trouble and resembles the time of *Zuhr* Prayer, viz : the time of the declline of the sun from the meridian, for at this time begins a decline of his prosperity and happiness. After this, he is produced in the court and the evidence against him is recorded and charges are framed against him. That is for him the time of *Asr* or afternoon prayer, for there has occurred a diminution in the light of his sun.

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Then comes the time when final judgement is delivered against him and he is sentenced to a certain term of imprisonment. This is the time when the sun sinks below the horizon. This corresponds to the time of the sunset prayer.

Then comes the time when he enters the prison and is shut up therein. This is for him the time of *Isha* or night prayer, for all light of his has gone and he is surrounded by darkness on all sides and lies in the dungeon.

After this long darkness comes the time of dawn, when he is released from imprisonment and when once more he is surrounded by the light of day.

Man is subject to these five conditions; and remembering them he daily prays to God to spare him such hardships.

Such is the reality underlying the hours of the five daily prayers. As I have already said *Ruku* and *Sujud* (bowing and prostrating oneself in prayer) are meant to express the extreme humility and submission of man. When a man annihilates his self in the presence of God, he lays down his head before Him. These are not mere assertions. Anybody who choses may try these things and see for himself the truth of my words.

When a man is involved in any difficulty or trouble let him perform ablutions and stand up before God and pray. Truly He hears the cry of man. He is Clement and Knowing and Wise. There is no Helper or patron beside Him. The ignorant people of these days hasten to seek the advice of a physician when they fall sick, and have recourse to a lawyer when they are involved in a law suit, but in their minds there is no room for God, as if God had no hand in their affairs. A believer is he who first of all thinks of God and has full trust and complete confidence in Him and does not make use of the means independently of Him. The people, however, profess to believe in God but their hearts are utterly devoid of faith?

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Mormons Reject Priesthood for Black Member

PORTLAND, Ore —Officials of the Church of Jesus Christ of Latter Day Saints (Mormon) have declared null and void the ordination of a black man as a priest.

The black, Larry Lester, 22, of Vancouver, Wash., was Baptized Friday in a motel swimming pool, then ordained to the church's Aaronic Priesthood by Douglas A. Wallace, 46 also of Vancouver.

The church, which has no paid clergy, accepts blacks as members but denies them the priesthood. All white male members are entitled and expected to hold various degrees of the priesthood after the age of 12.

Wallace said he ordained Lester to force a revision of Mormon doctrine regarding blacks. He chose Friday because the church opens its annual general conference in Salt Lake City this weekend.

At a news conference preceding the ceremony, Wallace said he is a member of a Vancouver congregation, and a high priest in the Melchizedek Priesthood, which he said involves greater responsibilities than the Aaronic.

Robert Seamons, president of the church's Portland Oregon Mission, said Wallace "used the priesthood in an unrighteous manner and his act will have no validity because the president of the church has said that blacks are not to hold the priesthood."

Wallace said he has long been bothered by what he called the church's bias against blacks and felt the time had come to challenge it.

He said the church's posture on the question is based on the idea that God has not spoken on it. He said he does not intend to start a new sect and emphasized he only wants to force church authorities to face the question.

Church history shows that only one black has ever held the Mormon priesthood, and that was more than 100 years ago.

Detroit Free Press, 4-4-76.

The Naturality of Islam

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DEAR listeners, Assalamo alaikum. My subject this evening is "The Naturality of Islam" I am sure you must have met at one time or the other somebody who likes the supernatural more than the natural. As for prophets he would not be satisfied with them, if he is told that they are human beings. In fact, as the Holy Quran says, that has been one of the main objections of those who reject the prophets that those prophets are like themselves, who perform the same human functions as are performed by others. The Holy Quran quotes the objection in these words:

وقالوا ما لهذا الرسول يأكل الطعام ويمشى
فى الاسواق لولا انزل اليه ملك فيكون
معه نذيرا

And they say, 'What is the matter with this Messenger that he eats food, and walks in the streets? Why has not an angel been sent down to him that he might be a warner with him.' But Islam, and in fact every true religion that comes from God, takes justifiable pride in the fact that it is natural and does not involve mankind in the supernatural mysteries. I have always said that if religion is our relationship with God and if religion is for everybody—as really it is—and not for a few elect, then it must be most understandable and, therefore, most natural. Islam which is the culmination of true religion and which has to stay in its pristine purity till the end of this world is the most natural religion. That is why at every step it draws our attention to the fact that we must ponder over the things around us. It talks of the good believers as those who always ponder over things around them. The Holy Quran says:

الذين يذكرون الله قياماً و قعوداً وعلى
جنوبهم ويتفكرون فى خلق السموات
والارض ربنا ما خلقت هذا باطلا

Those who remember Allah while standing, sitting, and lying down on their sides, and ponder over the creation of the heavens and the earth: Our Lord, Thou hast not created this in vain .. Had it not been a natural religion it would have never invited the people to think. It would have only told them to believe and to act-whether they understood it or not.

Let us now take a few points and see how Islam is a natural religion. And let us start with God, Who is the centre of religion and without Whom religion does not mean anying at all. What does Islam say about God. But before I quote the Holy Quran let me bring to your mind what the wise people have always been saying: They have been saying that nobody can serve two masters. In fact it is in the nature of man that he should accept only ONE BEING as supreme Being. Islam therefore very strongly presents the oneness of God. We read in the Holy Quran: "Say, He is Allah the

One; Allah, the Independent and Besought of all. He begets not nor is He begotten. And there is none like unto Him: That is the most natural belief about God Who has created us and Who sustains us all the time. We can't take somebody like ourselves as God. We do not like to think that God eats and drinks and sleeps and is subject to vicisitudes of mind. We find Hazrat Ibrahim when he was young, talking to an old man who had come to buy an idol from the shop of his uncle. What Hazrat Ibrahim said was: "You are an elderly man, how can this idol which was made only a few days ago fulfil your needs and how will your conscience feel bowing down before it". Belief in an idol as a God is really an unnatural belief.

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Let us come to the Prophets. The teaching of Islam about the prophets is the most natural Just as we need physical food, so also we require spiritual food. And our spiritual food has always been sent to us through prophets. They have been raised among all the nations. Says the Holy Quran ولكل امة نذير For every people there has been a warner. The law of God which was being revealed through the prophets according to the needs of mankind came to perfection through the Holy prophet, peace be on him. The Holy Quran says

اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الاسلام دينا

This day have I perfected your religion for you and completed My favours on you and chosen for you Islam as your religion.

On the practical side of man's life, take the case of divorce. Islam does not like divorce but accepts it as a necessary evil. After all when a man and a woman come together to live as husband and wife, what do they know is in store for them in the future. If they can live happily, well and good, but if they cannot, what should be the remedy for them. Should they continue living together as unhappy couple and ruin their lives simply because they made a vow to live together. Or should they be allowed to go their way and make another experiment somewhere else. Islam says they should be allowed to separate themselves. But Islam being the most natural religion knows that the wish to separate may be a momentary one and if they are immediately separated, they might have to regret later on. So, Islam has given very detailed instructions as to how efforts should be made to bring about reconciliation between the couple. And even if they decide to separate, they must take time—three months—before the separation should really take place. May be during these three months, the spark of love that shone so brightly before will kindle once again. How natural is this process. Some nations—or shall I say the followers of some religions—have been opposing divorce for a long time. But at long last they have come to the conclusion that if human beings are expected to behave like human beings and not like angels, divorce will have to be legalised.

Some religions do not allow polygamy. They talk of ideal love. They say, no woman would like the love of her husband to be shared by another woman. But, coming nearer to the realities of life, we have to admit that love is not the be all and end all of marriage. The first and the foremost object of marriage is procreation of human race. And it has been more than proved that man's procreational capacity is four times that of a woman. Sometimes, very

ignorantly, some people say that if a man can be allowed to have four wives why can't a woman be allowed to have four husbands. What an ignorance of the biological aspect of human life. Do such people ever think what the procreational result of such unions will be. A woman having four husbands will produce only as many children as a woman with only one husband. While on the other hand, a man with four wives will produce more children, than a man with one wife is expected to produce. I sometime wonder if the people who ask for four husbands for a woman are really serious? I doubt it very much.

Then you may look at the rituals of worship. Islam provides such natural teachings that nobody is left out in a confused state of mind as to what he should or should not do. You are hale and hearty, you are asked to make ablution for your prayers. You are sick and the use of water is not advisable, do not make ablution. Just make *Tayammum*. Again, you are hale and hearty, you are asked to go to the mosque for prayers. You are sick, stay at home and pray. You are on a journey, make the prayer half. You are unconscious you are not expected to pary at all, and that will be no sin against you. There is a very beautiful verse in the Holy Quran لايكلف الله نفسا الا وسعها Allah does not burden any soul more than it can carry. And while talking about the carrying of burden, I should like to quote another verse also

ولا تكسب كل نفس الا عليها ولا تزر

وازرة وزر اخرى ثم الى ربكم مرجعكم

فينبئكم بما كنتم فيه تختلفون ۔

And whatever a soul earns, it is for him. And no carrier of burden will carry the burden of another person. Then your return will be towards your Lord and He will tell you all about that in which you differed. A side question that may be asked here is: Does it mean that any little sin that a man commits, he will be punished for it. The answer is, No. Says God, your Lord has written it down for Himself that He will show mercy. Anyone among you who does commit a sin ignorantly and then he turns and reforms himself, he should know that God is very Forgiving and Merciful How natural it is. If a man should commit a sin and then he asks for pardon, he'll be pardoned. Indeed Islam is a natural religion and the factors of its naturality could be easily multiplied.

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by Maulvi A. Wahab Adam

Address delivered by Maulvi A. Wahab Adam, Amir and Missionary-in-Charge, Ahmadiyya Movement, Ghana, on the occasion of the 50th Annual Conference of the Ahmadiyya Movement at Saltpond on Thursday, the 8th of January, 1976

We should all render sincere thanks to Allah for affording us yet another opportunity to gather here at Saltpond in His blessed name to renew our faith in Islam and rededicate ourselves to the worship of our Gracious and Merciful Creator and to the service of our fellow beings.

ALHAJ Hassan Attah, M.B.E., Regional Chairman, Ahmadiyya Movement, Ashanti, Mr. Ahmad Bin Abdullah, Regional Chairman, Ahmadiyya Movement, Central Region, Mr. Adam Bin Mohammad, member, Regional Committee, Ahmadiyya Movement, Central Region and I have had the honour and privilege of participating in a similar Gathering at our International Headquarters in Rabwah, Pakistan, along with 125,000 Ahmadi brethren from America, China, Yugoslavia, Canada, Britain, Germany, Denmark, Sweden, Indonesia, Nigeria, Sierra Leone, Uganda, Kenya, Mauritius, Sri Lanka and Pakistan.

The conference was a great success and did not only afford members of the Movement the opportunity to discuss the expansion of our activities in various lands, but also it made us witnesses of the truth of the prophecies vouchsafed to the Holy Founder of the Ahmadiyya Movement about 80 years ago of the rapid spread of his message to all parts of the world.

I am glad to inform you that Hazrat Mirza Nasir Ahmad, the Khalifatul Masih III, and the present Supreme Head of the World-wide Ahmadiyya Movement was in perfect health and had asked me to extend to you all his sincere greetings of "*Assalaamo-Alaikum Wa ahmatullah Wabarakaatohu*" and assure all the people of Ghana of his fervent and constant prayers for the peace, harmony, progress and prosperity of Ghana.

Barely 80 years ago, Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyya Movement, announced that God Almighty had appointed him the Reformer of this Age to call man to his Creator. He was alone then and unknown. But God Almighty revealed these memorable words to him :

"I shall cause thy message to spread to all parts of the globe". The fact that the Ahmadiyya

Movement has now spread to all parts of the world and continues to win adherents from all nations of all colours and classes, so that here, in Ghana, thousands of miles away from Qadian, we see thousands of devoted followers of Hazrat Ahmad gathered at this convention, bears clear testimony to the truth of those great words and constitutes an irrefutable proof not only of the existence of God but also of the fact that God speaks to His chosen servants even to-day as He spoke in the past.

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The Ahmadiyya Movement seeks to present Islam in its pristine purity as preached and practised by the Holy Prophet Mohammad (peace and blessings of Allah be upon him) 1400 years ago.

To this end, the Movement has established institutions of high learning, translated the Holy Quran into several important languages, built mosques and set up missionary centres all over the world. Here in Ghana, the Movement has apart from moral and spiritual contribution to the Ghanaian society, built 40 Primary and Middle Schools, 7 Secondary Schools and 4 hospitals as the Movement's contribution to the social progress of the country.

When I had the honour and privilege of addressing our Annual Gathering last year, I said that we should regard the appointment in Ghana of the first Ghanaian head of this dynamic Movement not only an honour but also as a challenge. I am grateful to Allah that you all rose equal to the challenge. I have been overwhelmed by the support, co-operation and assistance which I have received from our missionaries, doctors, teachers, preachers, the Executive Council, Regional committees and the rank and file of the membership of the Movement in Ghana.

I am grateful also to the Ghanaian public for its moral support and encouragement in the discharge of my duties.

By God's infinite grace and your co-operation, the joint efforts of our mission have been blessed with palpable results The re-roofing and renovation of our Central Mosque at Saltpond, the establishment of two more regional branches of our Movement in the Volta Region and Western Region, the completion of a new Mission House at Takoradi, the regular publication and successful Launching of our monthly journal, *the Guidance*, which happens to be the first and only Muslim newspaper in Ghana, the provision of a preaching van to spread the message of Islam to villages and hamlets, the completion of the translation of the Holy Quran into Akan for publication, publication of a number of booklets and leaflets, our preparedness to participate in the forthcoming International Trade Fair—all these are fruits of our joint endeavours during the past year. May Allah reward you all abundantly. (Amen).

At Rabwah where the Supreme Head of the Movement had most graciously invited me to attend this year's International Annual Convention of the Movement, I had the opportunity of discussing the activities of the Movement in Ghana, at length, with His Holiness, Hazrat Khalifatul Masih III. The Khalifa expressed deep appreciation for and full satisfaction at the pace of progress of the Movement in Ghana and assured me of his continued support and prayer for the expansion of our services in this country.

When I explained to him the difficulty as a result of global inflation, in obtaining enough foreign ex-

change for the ordering of the required copies of the Holy Quran with English translation, he most graciously and readily permitted the Ghana Mission to puolish the Holy Quran with English translation locally to save the country some foreign exchange. He also has bold plans to expand the existing Ahmadiyya Secondary Schools and hospitals in this country.

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Though there are a number of successful farmers and even renowned Chief farmers among the members of the Movement in Ghana, the Movement in Ghana has not as a whole involved itself, as actively as it should, in co-operative farming. We are going to address ourselves seriously to this venture this year. *Inshallah.*

Such a venture will be in line with the Islamic concept that Muslims should participate actively in all beneficent endeavours.

We can rely upon our International Headquarters for experts who will guide us in the setting up of successful "nnoboa" farms.

When I addressed the convention last year, I called upon all Muslims in Ghana to unite for the common good of Muslims and to refrain from dissipating our energies on unnecessary bickering, squables and litigation.

It is gratifying to note that some prominent and enlightened Muslim individuals and some Muslim organizations in this country have shown positive indication of their preparedness to co-operate with the Ahmadiyya Movement in our common objective of promoting the cause of Islam in this country.

I reiterate the preparedness of the Ahmadiyya Movement to co-operate fully with all reilgious organizations in this country to work ceaselessly for the unity, harmony, peace, progress and prosperity of Ghana and for the eradication of social evils from our dear country.

No nation can make progress without strictly adhering to moral and spiritual values. This explains why the United Nations Organization has guaranteed to every individual, freedom of religion. It is significant that the Holy Quran declared long before the founding of the United Nations Organization this fundamental human right by saying :

> "There should be no compulsion in religion".

The Ahmadiyya Movement has noted with profound gratitude and admiration, the Ghana Government's committal to the declaration of this universal human right. Col. I. K. Acheampong the Head of State and Chairman of the Supreme Military Council recently reiterated his Government's stand on this important issue when a Muslim Delegation called on him.

Here in Ghana, everybody can profess and preach his religion without fear of molestation and I think this is a concrete proof of the fact that the Government is encouraging Ghanaians to evolve a society of broad-minded, open-hearted, tolerant and civilized people.

For this, I, in my humble opinion believe that all religious organizations should feel genuinely grateful to our Government and use our mosques and churches to pray for God's guidance for our leaders and offer them such wise and sincere counsel as would help them lead the country on the path of righteousness and progress.

The theme we have adopted for this Convention is:

"God does not change the condition of a people unless the people themselves change their attitude to life."

The study of the prophecies of Holy Quran, Hadith, the prophecies of the Holy Founder of the Ahmadiyya Movement and the pronouncements of his successors have led me to believe that there is a great future for Africa. But to attain to the destined greatness, nations of Africa will have to adopt a positive attitude towards life and believe in their ability to change for the better and eschew all practices which tend to put chains into our necks and impede our physical, social and spiritual progress.

Among the practices which militate against our progress may be mentioned excessive drinking and game of chance. Attend any funeral in Ghana and you will be shocked by the incalculable harm that excessive drinking can do to our national economy.

Ghana has committed itself, through the Charter of Redemption, to the building of self reliant and hard-working society.

All types of games of chance which create the false hope that one can get huge sums of money for doing nothing is demoralizing indeed. It is simply incredible how thousands of responsible people vacate their seats in the offices and spend hours on end listening to lectures of so called lotto professors! Imagine the precious time and energy of a precious, vigorous and promising nation thus wasted!

The religion of Islam had guided us in these matters by declaring that liquour, game of chance and superstitious beliefs of all kinds are great enemies of man and society and therefore we should shun all of them.

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If Ghanaians will carefully take stock of these practices, which were introduced to us by colonial powers, change our attitude about these matters and take positive steps to work tirelessly for the achievement of higher and loftier ideals such as honesty in our dealings at home, at the offices and with those in authority, believeing that God is ever watchful of whatever we do, we shall be turning a golden leaf towards progress and prosperity. Inshallah.

This year, through the sheer grace of Allah, delegates from Nigeria, the United states of America and Germany have arrived in Ghana to attend our Convention.

I welcome them and all those who have come to participate in this 50th Convention of the Ahmadiyya Movement in Ghana. May Allah bless you all and may this Convention prove a source of blessing and prosperity not only for us but also for the entire nation. (Amen)

With these words I humbly declare, in the name of the Almighty and Gracious God, the 50th Convention of the Ahmadiyya Movement in Ghana open.

Let us pray for God's guidance for our leaders, and for peace, harmony, progress and prosperity of our dear nation.

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FROM THE NEWSPAPERS

Pollen Tests Run on Holy Shroud

By Brij Khindaria

THALWIL, SWITZERLAND (Kyodo Reuter)—A Swiss scientist says he can prove that a shroud venerated as being the cloth in which Christ's body was wrapped after the crucifiction contained pollen from plants that grew in the Palestinian region at the time.

Commenting on Italian press reports that he has proved the authenticity of the shroud, which is in Turin, Italy. Prof. Max Frel of Zurich University said he could show only that the shroud could not have been made at a much later date.

"The shroud cannot be a fake in the sense that it cannot have been made later on, say in medieval times, because nobody would have thought of putting the pollen on it which came from the Palestinian area and dated back to the crucifixion," he said in a telephone conversation.

"I cannot, of course, prove that the shroud has exactly the same age as the pollen. It could have been made earlier.

"It was not part of my research to show that Christ's body actually lay in the shroud. I can say only that the pollen on the shroud came from plants that grew in the Middle Eastern geographical area at that time," he said.

He calculated the pollen's age by comparisons with samples found in the lower sedimentation of lake Galilee.

"I can prove that the pollen on the shroud came from desert plants whose pollen is also found in Lake Galilee's sedimentation at strata levels that are 2,000 years old." he said.

The 63-year old professor based his findings on two years of tests using a new technique for studying pollen samples.

The shroud, a stained length of yellowing linen, is usually kept sealed in a silver casket in Turin Cathedral It has blood stains and imprints said to have been made by Christ's body and is venerated by millions.

Prof. Frel obtained samples from the cloth when it was displayed for a television programme over two years ago.

Samples taken from the shroud show that it came from Palestine about 2,000 years ago and later traveled to Constantinople, France and Italy, he says.

"When the shroud was displayed on television, Pope Paul called on "all people, believers and non-believers alike, to know the fascination of this face."

The Swiss scientist obtained permission from church authorities to collect some pollen samples—one of the rare opportunities scientists have had to carry out tests on the linen sheet.

Its reputation as the actual shroud in which Christ was wrapped after being taken off the cross on which he was crucified comes from a remarkable series of stains imprinted on the cloth, seeming to show the form of a man's body.

The imprint, believed caused by the absorption into the fabric of preserving oils, spices and human blood, shows a full-length body with the hands clasped in front. Both hands show marks apparently caused by wounds such as those resulting from being nailed to a cross.

But the most astounding property of the shroud, which has long been regarded by the Roman Catholic church as worthy of veneration, is the face.

In 1898, a Turin photographer discovered that the cloth's imprints have the characteristics of a photographic negative. On his own negatives, therefore, he saw a positive reproduction of a man's face and body.

The face bears startling similarities to traditional portrayals of Christ. It shows a man with a beard, a long straight nose, closed eyes and long wavy hair.

Is it the true face of Christ? This can never be proved, but first reactions in Rome to Prof. Frel's findings are that they increase the possibility that the shroud is authentic.

It has also been claimed that some of the less clear markings on the cloth show evidence of a crown of thorns having been placed on the man's head—an uncommon practice at crucifixions in the Roman era—and of a wound in the side of the body where according to Biblical accounts of Christ's death, a Roman soldier stabbed him with a spear.

The Catholic Church has always been hesitant about pronouncing a definitive verdict on the shroud's authenticity. Several pontiffs have spoken of its claims to veneration and a scientific commission has been set up officially to investigate its "state of preservation."

The vice president of this commission, Jose Cottino, reacted cautiously to reports of Prof. Frel's findings.

"It is a private study." he said. "We must wait until we can read the whole study and then compare it with other investigations."

Meanwhile, the shroud itself stays out of sight. Apart from its brief TV appearance in 1973. It has not been on show since 1933, when more than a million people flocked to Turin to see it. (The Japan Times 20-4-76)

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Blacks and Catholicism

Digitized by Khilafat Library Rabwah

By Marjorie Hyer

CATHOLICISM has made modest gains among American blacks in the past 35 years, according to a new study by a national Catholic church agency.

The 916,854 black Catholics in America in 1975 accounted for 4 per cent of the tolal black population of 22.5 million, according to the study by the Washington-based Josephite Pastoral Centre. In 1940, 296,988 or 2.3 per cent of 12.8 mllion blacks were Catholics.

The study tends to contradict the popular view that Cotholicism is losing ground in the black community.

Black Catholics account for about 2 per cent of the nation's 48 million Catholics.

The study by the Josephites, an order founded shortly after the Civil War to serve blacks, also traces the movement and location of blacks throughout the country in the 1.56 Catholic dioceses and archdiocess.

The Lafayette La and—Chicago dioceses have the largest numbers of black Catholics, with about 80,800 each; the Archdiocese of New Orleans, with about 75,000 black Catholics,

ranks third in the nation, and the Archdiocese of Washington, with 71,304 black Catholics, ranks fourth.

In terms of percentages, Washington's black Catholics rank third in the nation with 17.8 per cent of all Catholics in the archdiocese. In New Orleans and Lafayette dioceses, one of every five Catholics is black.

Washington, New Orleans and Mobile—all dioceses with substantial concentrations of black member—have black auxiliary bishops. Despite pressure from black Catholic groups, no black has been made head of a diocese in this country.

A foreward to the Josephite study says the figures "confirm that blacks are an important segment of American Catholicism today."

A concluding section of pastoral recommendations notes the study's findings that large numbers of blacks have migrated from rural areas to the nation's cities in recent years and urges Catholics to help the new comers in their adjustment to city life.
(The Washington Post 15-4 1976)

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Jehad to free occupied lands urged

Dr. Abdul Haleem Mahmood, Sheikul Jamia, Al-Azhar University, Cairo, declared in Lahore on Friday that 'Jehad' had become obligatory on all Muslims to liberate "Baitul Maqdas".

Addressing the Juma congregation at the Badshahi Mosque, the Sheikh said that the enemies of Islam had usurped Palestine. As Almighty God had enjoined upon Muslims in the Holy Quran to go on Jehad to retrieve the lost lands of Muslims, it had become obligatory, on all able bodied Muslims to perform Jehad to liberate the lost Arab areas from the occupation of Israel. He said "Jehad was one of the great attributes of Momins" and the time had come that the Muslims should inculcate the spirit of Jehad among themselves.

Tauba he said, was the next quality of a Momin which brings him closer to Almighty God after his sins are washed away by it. Worship of Almighty God was yet another attribute of Momin. It does not mean that the Muslims should confine themselves to mosques or sit in "Etkaf" at home. It means complete surrender to the Will of God.

He said that calling upon the people to do good and shun evils was also a quality of Momins. It was the quality which propagates virtue and stems the evils in a society he added. (Pakistan Times 6-3-1976)

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Stop drinking or lose jobs Sudan officials warned

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KHARTOUM, May 19 : Presidential aides and top officials in Sudan were today given a week's notice to stop drinking or lose their jobs.

In an open letter published by local papers, President Jaafar Nimeri said that public servants must be above suspicion and that he would not accept any misbehaviour.

Giving a week's notice to all concerned, he wrote there were two alternatives : either promise and pledge to abstain from alcohol and other similar bad habits or apologise from bearing the responsibility and give up public office.
—Reuter. (Pakistan Times 20-5-76)